

	1845.	1850.
Attend Bible Classes.....	.....	..... 827
Attend Prayer Meetings.....	.....	..... 362
Number of Volumes in Libraries.....	.....	..... 5371
Number of places of worship.....	..... 16	..... 22
<b>Total Income.....</b>		
	£715 4 0	£1929 8 0
<b>Expended on—</b>		
1. Stipend.....	£12 11 0	£111 14 3
2. Church Property.....	.....	3 6 1
3. Theological Institute Fund.....	.....	25 2 6
4. Synod Fund.....	.....	19 13 4
5. Synod Missions.....	.....	41 2 0
6. General Missions.....	.....	78 5 4
7. Incidental Expenses.....	.....	32 16 8

Note.—In 1845, the sum of £38 15s. was raised for Mission and Theological Institute Funds.

Again, if we take the total income of each congregation for the above-mentioned years, we find that the average contribution of each member in the several congregations is as follows:—

	1845.	1850.
Whibly (per member).....	£0 18 2½	£1 0 4½
Port Hope.....	0 8 10½	0 10 7½
West Gwillimbury.....	0 12 0	1 7 1
Tecumseh.....	0 3 8	0 6 1
Essa.....	.....	0 7 0½
Clarke.....	0 8 7	0 18 10
Toronto.....	1 8 2	2 9 0½
Richmond Hill.....	.....	0 4 0
Chinguacousy.....	0 11 8	0 16 5½
Pickering.....	.....	0 19 9½
*Brampton and Toronto Township.....	0 15 0	1 12 10½
Newton.....	.....	1 14 11
Emily.....	0 14 0	1 16 3½
Vaughan.....	0 16 4	1 5 0
Albion.....	1 18 10	1 14 6
Darlington.....	.....	1 0 0
Caledon.....	.....	0 15 0

If we in like manner take the total contributions of each congregation for ministerial support, the following are the results:—

	1845.	1850.
Whibly.....	£0 10 10	£0 15 0
West Gwillimbury.....	0 4 4	0 11 10
Port Hope.....	0 8 10	0 8 9
Tecumseh.....	0 3 8	0 4 11½
Essa.....	0 3 2½	0 5 0
Clark.....	0 7 8½	0 12 0
Toronto.....	0 18 3	0 14 7
Richmond Hill.....	0 11 8	0 14 7
Chinguacousy.....	0 9 2	0 13 0
Pickering.....	.....	0 14 5
Brampton.....	0 8 6	0 13 0
Newton.....	.....	1 3 10
Emily.....	0 8 6	0 12 7½
Vaughan.....	0 16 0	0 14 0
Albion.....	0 16 8	0 17 0
Darlington.....	.....	1 0 0
Caledon.....	.....	0 15 0

The above analysis presents evidence of fair progress. The average attendance on the ordinances of religion is nearly double in 1850 what it was in 1845. The same may be said respecting the annual additions to the number of communicants, the number on the roll for 1850 being 557 more than they were in 1845, which gives an average annual increase of 111 members. There has been an addition of six new Churches; besides these, there have been four other Churches built, which are here reckoned in the place of old ones which had become inadequate for the accommodation of the congregations, so that this gives ten new churches erected during five years.

The total annual income of 1850 is more than double that of 1845. The same may be said of the contributions for ministerial support, and those various items for Synod Fund, Missions of Synod, and general missions, are five times more than what they were in 1845.

But it may be said by those who object to such comparative views of statistics, that they afford no evidence of the moral and spiritual condition of the congregations, as they respect only the externals of the Church—the "quo ad sacra." To this objection it may be replied—We are imperfect judges of the state of men's souls, for external acts are not always perfect evidence of evangelical dispositions, desires and hopes; but surely when there are no works of faith, or labours of love, there can be neither genuine faith nor love: And if a man talks much of privilege when he is a noted recreant to duty, he is either a knave or a fool. It is to be hoped that the congregations have grown in faith, love and purity; this is the end of opportunities and ordinances, so graciously permitted us. As ministers and congregations we have many reasons for thanksgiving. "Hitherto the Lord has helped us, and if faithful to the Master, He will bless us still. Since God has so blessed us, we should show our thankfulness

by some palpable proof—our works of faith and labours of love should be such as commend the Gospel to others.

There is another subject to which our attention may be properly directed. It is the duty of self-support. It is evident from the report of the Committee on Missions, published in the October number of the *Presbyterian Magazine*, that the United Presbyterian Church in Canada is not yet a self-supporting Church. The liberality of the parent Church in Scotland is very great, and our need, or want, is equal to her generosity. There has been received and distributed to five ministers without charges, the sum of £352, which gives an average of £70 per annum to each minister—enough in such circumstances as we are presently, even though the vacant congregations and stations were not contributing anything, and some of them are certainly not contributing much, or these sums would not be drawn from the funds. We must have retrenchment in this department, or we can expect nothing but evil.

Again, there has been a large loss to our weak congregations, the sum of £495. This gives an average of £33 to each of the congregations that has received from the funds; now this should not be any longer tolerated, at least to such an extent. Those congregations which are so long, and to such an amount, as many of them are, dependent on the funds of the Synod, should be reminded of their duties by the Presbytery, and if they will not attend to duty after being instructed and warned, they should be treated as the mission stations of Labrador and Caffrairie. Presbyteries should try by judicious measures, to bring all the congregations to the honourable position of self-support; and also, ministers will have to be most self-relying. If they receive £80, or even £85, as stipend, per annum, from their congregations, they should not act on the law of Synod which provides for supplement of stipend to £100 per annum, except in circumstances of urgent necessity. There are not a few ministers of the United Presbyterian Church who do not receive £80 per annum from their congregations, but who live, rather than draw from funds intended for the needy and destitute stations in the newly-settled Townships.

## REVIEWS.

THE BOOK OF PSALMS, arranged in Parallels, with an introductory Treatise on Hebrew Poetry. Toronto. A. H. Armour & Co., T. Macleay and Hugh Scobie.

The principal design of this little volume is to present this portion of the poetry of the Sacred Scriptures in such a way, as to impress the general reader with the purity, originality and sublimity of Hebrew poetry. The introductory treatise, which seems collated with great care, is taken from the writings of Bishops Lowth and Jebb, Dr. Kitto, and other eminent writers. It refers to the construction of the Psalms, the nature of Hebrew poetry, the moral and spiritual influence of the Psalms, the clarity caused by arbitrary divisions, chronological arrangement, explanation of the titles, classification, and the poetical parallelism—a very striking peculiarity in Hebrew poetry—and presenting itself in a variety of forms, as the responsive and gradual, the antithetic, the synthetic, &c. Special reference is made to the lyric poetry of the Hebrews, as being different from the lyric muse of all other nations.

An interesting part of the volume is the appendix, which contains the Sermon on the Mount, arranged in parallels, from Jebb's Sacred Literature. The following extract, from the conclusion of that sublime composition, affords a good example of what is aimed at in the whole volume:—

"Whoever, therefore, heareth these my words and doeth them,

I will liken him to a prudent man,

Who built his house upon the rock;

And the rain descended,

And the floods came,

And the winds blew,

And fell upon that house;

And it fell not; for it was founded upon the rock.

And every one hearing these my words and doing them not,

Shall be likened unto a foolish man,

Who built his house upon the sand,

And the rain descended,

And the floods came,

And the winds blew,

And struck upon that house;

And it fell; and the fall thereof was great.

THE PRESBYTERIAN PSALMODY. Being a selection of Tunes for the use of Presbyterian Churches, Families and Schools, throughout Canada. Montreal: JOHN C. BECKET. Toronto: sold by A. H. ARMOUR.

This is a neat little volume containing a selection of a hundred tunes, sold at 2s. 6d. to subscribers, and 3s. to non subscribers—but on order from a minister or congregation of twelve copies and upwards, it can be procured at the same rate as to subscribers. Several of the